

Diligence and Courage now requisite in a
MAGISTRATE.

A
S E R M O N

PREACHED in

St. *MARY*'S CHURCH

A T

Stamford in Lincolnshire,

BEFORE THE

C O R P O R A T I O N,

OCTOBER the 4th, 1750.

By *CHARLES STOKES*, *K*

Rector of *Knaptoft* in *Leicestershire*, and Chaplain to his
Grace the Duke of *Rutland*.



L O N D O N: ⊕

Printed by E. SAY, for T. PAYNE, in *Bishopsgate-Street*: And Sold by Mr. ROGERS, Bookseller, in *Stamford*; Mr. MARTENS, at *Leicester*; and Mr. AYSCOUGH, at *Nottingham*. [Price Sixpence.]

M D C C L.

Diligence and Care are not requisite in a
MAGISTRATE.

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T O
His GRACE the
D U K E
O F
R U T L A N D.

May it please your GRACE,

WHAT induces me now to lay the following Discourse at your GRACE's Feet, is a just and true Sense of the many Favours I have received from you. The Return, I must confess, is small and trifling; but, as no better can be had or sought for, I humbly presume your GRACE will accept it as such. Upon a Perusal of it, your GRACE will find that I have endeavoured to chalk out a Rule for the Magistrate; and if, to that Chain of Argument I have used, there should be wanting any Links to make the Piece complete, I can only urge this in my own Behalf, that the Honesty of the Design must apologize for me, and such Deficiency be made up by his own Observation. In Time of Danger, your GRACE is sensible, that, to the utmost
of

iv *D E D I C A T I O N.*

of my mean Ability, I left no Stone unturned to the Service of my Sovereign : And, as it was both mine and every one's Duty besides to use their utmost Endeavours on such an Emergency, so the same Zeal, that was then kindled in me, is still kept alive, and shall be always vigorously exerted, whenever Occasion requires it. I must farther beg Leave to assure your GRACE and all the World, that I am not actuated herein by any ambitious Prospect; nor do I in the least either desire or look for any Reward for such a Labour; that being amply made up to me in the great Happiness and Satisfaction I have in seeing my Sovereign, after the most impious and daring Attempts to dethrone him, in the full and peaceable Enjoyment of what is his hereditary Right; and that the Possessions I now enjoy, under an Administration wise, just, and mild in itself, will, in all Probability, be perpetuated to me with such Security, as to enable me, both now and at all Times, boldly to speak out in the Behalf and Defence of that Prince, whom God grant long to reign over us, to the utter Disappointment of a Popish Pretender and all his Adherents. I shall trouble your GRACE no further than to wish you all Health and Happiness, and so remain

Your GRACE's

Most dutiful and obedient

Humble Servant and Chaplain,

Charles Stokes.

J O B xxix. the latter Part of the 6th Verse. ‡

And the Cause which I knew not, I searched out.

IN this, and the following Chapter, that *perfect and upright Man, Job*, gives us to understand, that he had travelled through two Conditions of Life, (*viz.*) prosperous and adverse. When he * *was the greatest of all Men in the East*, and, without Doubt, a principal Minister of Justice in the Country where he dwelt, (as is evident from several Places in that Book which takes his Name) Ease and Affluence of Fortune conspired to render him great and happy: But afterwards falling from the Pinnacle of Honour and Grandeur, and labouring under the afflicting Hand of God, which was grievously laid upon him for the Trial and Proof of his Patience, and entire Resignation to the Divine Will, there was nothing, in such a deplorable Situation, that could better administer Comfort and Satisfaction to him, than the Recollection of his having done much Good in a State of Prosperity; and which was remarkably exemplified in the indefatigable Pains he had taken to relieve the Injured and Afflicted in their Distress. As an Illustration of this, the Verses joining to that of the Text may be introduced, as an Instance of what is now asserted. For how emphatically, and in what lively Colours, does that holy Man urge and describe the Services he had

* Job i. 3.

done his Country in that high Station he so deservedly filled?
** When the Ear heard me, then it blessed me; and when the Eye saw me, it gave Witness to me; because, says he, I delivered the Poor that cried, and the Fatherless, and him that had none to help him; the Blessing of him, that was ready to perish, came upon me; and I caused the Widow's Heart to sing for Joy. I put on Righteousness, and it clothed me: my Judgment was as a Robe and a Diadem. I was Eyes to the Blind, and Feet was I to the Lame, I was a Father to the Poor; and then, to give the most convincing Proof and Testimony of his having fully and faithfully discharged the high Trust reposed in him, he further insinuates that he had broke the Jaws of the Wicked, and pluckt the Spoil out of his Teeth.* From such an illustrious Example of Justice, attended and set forth with strict Impartiality observed, great Diligence used, and an undaunted Courage exerted, in the Administration and Exercise of it, it may not be improper, on this Occasion, to make some useful and necessary Observations; and the following Method I shall proceed in.

First, I shall endeavour to point out what is the Duty or Office of a Civil Magistrate.

Secondly, Shew, that, in the Execution of it, the same must be enforced with Diligence and Courage, *for the Cause which I knew not, I searched out.*

Thirdly, Draw an useful Inference or two from the whole, and so conclude.

First, then, I am to point out what is the Duty or Office of a Civil Magistrate.

** Job xxix. 11, 12, 13, 14, 15, 16, 17.*

Now

Now to trace out, and set in a clear Light, the several Branches of the Magistrate's Office, when faithfully discharged, and all other valuable Accomplishments of Mind which must render him fit for the Execution of it, I think the following Qualifications may be ushered in, as necessary to bring such a Purpose to bear, as well as to establish the Character of the Person, and make him shine in the Station in which he is employed, and which he may so deservedly fill both to his own Honour, and the Advantage of that Community over which he presides. The Requisites and Qualifications then for that End are Zeal, Wisdom, and Integrity.

To begin with the 1st, Zeal. The Zeal, then, which a Magistrate is to exert in the Execution of his Office, must be such a one, as is * *according to Knowledge*; and not a rash and intemperate Zeal, which is not to be kept or confined within the Verge and Compass of right Reason: For being borne away by impetuous Sallies, fomented and raised in him by either private Pique, or a partial Attention to the Importunities of a near Relation or particular Friend, and without well weighing every necessary and material Circumstance, when he takes the Scales of Justice into his Hands, he must naturally and unavoidably be misled, and diverted from doing what is right and equitable, and so, consequently, make the Scales turn to the Disadvantage of one that justly seeks to be redressed. But when such an ungoverned Heat or Zeal is carefully avoided, and every Minister of Justice coolly, deliberately, and impartially considers and determines any Case or Point in View, after having a right and thorough Knowledge of every Circumstance and Allegation, he then

* Rom. x. 2.

proceeds, and walks upon sure Ground, and the Steps taken by him, in *doing Justice*, and *executing Judgment*, will not prove false and erroneous, but such as will abundantly evidence, that the Province he enters upon he apparently goes through with Reputation and Credit, and is what will ultimately redound to God's Glory, and the common Benefit of Mankind. Thus forwarded by a commendable and well-governed Zeal, he never gives a surer Proof and Specimen of his exerting it in a right and proper Manner, than when, in the Execution of his Office, he becomes, like *Job*, *Eyes to the Blind*, *Feet to the Lamé*, and a *Father to the Poor*. It is, moreover, a Truth not at all to be doubted, that God's Wisdom was particularly displayed in the Order and Oeconomy of the World, by appointing such a Disparity in it, as, for the Sake of Subserviency of one Man to another, and without which Government itself could not well subsist, that there might be some whose Advantages, with Regard to intellectual Abilities, and a liberal Education had for the Improvement of them, might prove useful and beneficial to those who are not blessed with them; and being called upon for Advice, Assistance, and Protection in any Shape, by those in a subordinate State, and who have not embraced the like Opportunities of Improvement, they are obliged zealously and chearfully to scatter and dispense Light to such as sit in Darkness, reach out a helping Hand to such as need Support, and at length exhibit such a fatherly Affection to the Poor, by stretching out their Wings as a Shelter for them in real Distress, that, by such a Procedure, they may appear serviceable Instruments of Justice, and be justly called *Eyes to the Blind*, *Feet to the Lamé*, and *Fathers to the Poor*, in the most excellent Sense. In such a Sphere, which a good Magistrate must move in, a suitable and becoming Zeal is intirely necessary; and when he thus squares his Conduct,

and

and steers his Course invariably by such a Rule, he then adorns his Station, and fairly challenges the Praise of all honest and good Men.

But, 2dly, The next Qualification, that must conduce to render the Magistrate perfect in his Duty, is Wisdom. This Attainment is so mutually interwoven with that of Zeal, that a suitable Zeal cannot properly be exerted without it. For, as a competent Share of Understanding is required in the Discharge of so important a Trust, the Mind must be stored with such useful Ideas, that, to avoid the Charge and Imputation of Error, he may tread in such a direct and ready Path, as to shew that Zeal is guided by Wisdom, and that the Journey, he takes by such a Pursuit, proves as well easy and agreeable to himself, as profitable to those that set him upon it. Besides, without such an Accomplishment, how can a Minister of Justice be supposed or thought to give *Eyes to the Blind*, or undertake to disperse that Cloud of Ignorance by Rays of Knowledge darted from his Understanding, when perhaps he is beset with a Night of Ignorance, or in the Dark himself, which prevents his giving such friendly Counsel? Or, strictly and properly speaking, ** if the Blind shall lead the Blind, shall they not both fall into the Ditch?*

To urge this Point still further. How can he be said to be *Feet to the Lamé*, when, destitute of intellectual Powers, he cannot find out a proper Restorative whereby to reduce him to a walking State, or administer necessary Means to his Support and Assistance in Distress? Or, again, how can the Fatherless and Widow take Sanctuary under his Wings, when really a Want of Judgment, in using proper Measures to stop their piteous Cries, may disable him

* Matt. xv. 14.

from expanding them? In short, Wisdom must so far contribute to poise and balance the Scales, that whoever is blessed with a plentiful Stock of it, cannot, if he acts upon an honest Principle, miss of distributing Justice in the most impartial Manner, because that is his Guide, which, if regularly followed, will never mislead him.

But, 3dly, The next Qualification, with which he must be vested, in order to heighten his Character in the Discharge of his Office, is Integrity. By that is meant such a constant, sincere, and universal Regard to every Branch of it, as makes his Conduct therein all uniform and compact. But then such an Accomplishment is so essentially blended with those of Zeal and Wisdom, that his Reputation is not so complete, nor can his Duty, in that Situation, be so well performed without it. Zeal without Wisdom may lead him too far, and Wisdom without Zeal not advance far enough, in the Cause he may be engaged in: So that Integrity steps in, and brings together two distant Qualities, and, becoming a Party with them, they all jointly combine to forward the Person in the Discharge of his Trust; and, when such shining Attainments center in him, he is then * *clothed* with the Garment of *Righteousness*, and *Judgment* sitteth upon him as a *Robe* and a *Diadem*. Thus equipped, accoutered, and armed with that Integrity, which is his Breast-plate, Spear, and Helmet, he is always ready to countenance and protect such as approach him, when Reason and Equity are on their Side. Inspired with a noble Zeal and publick Spirit, to act for the Benefit of the Community over which he rules, the Welfare of that always exercises his Care and Vigilance so much, as to exempt him from any narrow and selfish Views, and makes him turn his Thoughts and Endeavours only that Way which leads to a

* Job xxix. 14.

fair and equitable Decision, and fully evinces that he is serviceable to his Country in any Shape, or Trial of any Point that falls under his Notice and Observation. When he thus sets out, and ranges in the Sphere allotted him, he particularly avoids the Imputation of doing any Thing beneath his Character, or neglecting any Thing that should adorn it. The Authority put into his Hands he never debases to low and unpopular Ends: And, if ever the Influence of great People should beset him, he never starts from his Duty, but, like Waves dashed against a Rock, that Attempt upon his Probity is repelled, and only shews its own Weakness. When he is solicited for Justice, he always thinks his Time, be it ever so long, well spent, *in helping them to Right that suffer Wrong*; nor is he ever to be captivated by fair Words and Speeches, like a Snare to entrap him. In short, he never appears in a truer Light, nor can we have a better Picture of him, than when he is thus represented, that * *Righteousness is the Girdle of his Loins, and Faithfulness the Girdle of his Reins*: So that, being perfectly fortified with that Integrity which hinders him from turning to either the right Hand or the left, he proceeds directly in the Course of Justice, like the Sun in the Firmament, with irresistible Force, and † *like a Giant, which is ready, and rejoiceth to run his Race*, who can obstruct him?

Having thus far dispatched the *first* Head, and shewn what Qualifications must adorn the Magistrate in the Discharge of the high Trust reposed in him, I proceed,

Secondly, To shew, that, in the Execution of his Office, the same must be enforced with Diligence and Courage.

It is commonly to be observed, that Truth, when sought after, often lies deep, and at a Distance, and is frequently

* Isaiah xi. 5.

† Psalm xix. 5.

covered with many Disguises, which a Magistrate, by Dint of Wisdom and Sagacity, must pull off, before it is discovered, before he can be either able to *know the Cause* or *search it out*. This is most remarkably verified in two Instances in Holy Writ: The one of *Solomon*, with Regard to the two Mothers; the other of *Daniel*, with Regard to the two * Elders. When *Solomon*, upon an equal Claim of the Mothers to the Child, was much at a Stand, and when there was no visible Evidence besides for him to determine in so abstruse a Point, and *search out* the Truth under such a Dilemma, he thought that no better Means of Discovery could be contrived, than to exercise that great Wisdom with which God had blessed him; and so, attempting to divide the Child, he made Truth peep out of its Dungeon, and the real Mother was known by her Compassion, which betrayed the Falshood of her noisy Competitor. This was so illustrious a Specimen of *Solomon's* Wisdom and distinguishing Abilities, as much captivated the Affections of the People he governed, and occasioned such a Dread of and Esteem for him, that † *all Israel heard of the Judgment, which the King had judged, and they feared the King; for they saw that the Wisdom of God was in him to do Judgment*. With Regard to that other Account of *Daniel's* exemplary Justice shewn in righting and protecting injured Innocence, there was nothing, that brought him out of that Labyrinth in which he was involved, but a separate Examination of the Accusers; and, finding them to differ in Point of Circumstance, it gave that Turn to the Scales, that *Judgment* was justly *executed* upon the Wicked, who were shamefully § *snared in the Work of their own Hands, and in the same Net, which they privily hid, was their own Foot taken*.

From hence a Magistrate must learn that useful and instructive Lesson, that great Diligence must be used in the

* Apoch. † 1 Kings iii. 28. § Psalm ix. 15, 16.

Execution of his Office, and that there are frequently many Windings and Turnings through which he must travel in the Progress he makes in the Course of it; and when the Avenues to Light and Truth are set open, by removing such Obstacles as block them up, the Cause, *which he knew not*, is *searched* to the Bottom, and the Event or Issue resulting from it naturally turns out successful. After such Diligence as is necessary to trace out the Truth, and make the Steps he takes secure, an undaunted Courage must follow to put the Laws in Execution. To distribute Justice in the most impartial Manner, he must be resolutely bent upon paying no Regard to Persons, Interests, or Opinions; making no Distinction between Rich or Poor, Friend or Enemy, Citizen or Stranger: And what must oblige him to deal thus, is, * *that the Judgment is God's*. By divine Command, he must not even presume or † *dare to countenance a poor Man in his Cause*, but when the Reflection, of its being the Cause of Equity, puts him upon it. When any mighty Oppressor, one that plumes himself in Defiance of Justice, that, as the Psalmist affirms, § *strengthens himself in his Wickedness, and trusts in the Multitude of his uncertain Riches*; when such a one, I say, richly deserves to feel the *Wrath* of a Magistrate, his Courage must never fail to *execute* it in the most effectual Manner. With a fearless Spirit and Resolution he must throw his Spear at the Beast of Prey, he must take the *Tyger* by the Tusk, *break his Jaws, and pluck the Spoil out of his Teeth*: And, where there is an Example made of such a Transgressor, I may, with Reason; confidently affirm, that it breathes more Life into the Laws, adds greater Vigour to them, than when they are put in Force against a Hundred petty Criminals. In such an Instance of Justice, where a Magistrate puts out that helping Hand to subdue the Tyranny of such an Oppressor, the same com-

* Deut. i. 17.

† Exodus xxiii. 3.

§ Psalm lii. 8.

mendable Zeal must be kept alive, and manfully exerted, when Religion and the Laws of God are shamefully trampled upon, and loudly call for his Care and Protection. Now Religion is of that Value and Consequence to us, that, should a Magistrate neglect any Opportunity of punishing those who transgress the divine Laws, Profaneness and Immorality would get that Ground upon us by it, that, instead of * *worshipping God in the Beauty of Holiness*, that hideous Picture of Deformity, Vice, would in Time impudently present itself in its Room, and every Thing serious and sacred be turned into Contempt and Ridicule; and, instead of driving the Irreligious from † *the Seat of the Scorn*, he would sit triumphant in Wickedness, and bid Defiance to all Authority, both Sacred and Civil. As, therefore, God hath assured us, in his Holy Word, that § *those that honour him he will honour*, and that *such as despise him shall be lightly esteemed*: Must it not be the peculiar Province of the Magistrate, if he has any Regard to the Honour of God, the publick Good, or the solemn Oath with which he is in Conscience bound, vigorously to exert himself, and, by a due Execution of the Laws, put a timely Stop to such insolent Wickedness as is now so predominant amongst us? Or have we not Reason to believe, that an Omission or Neglect of that Kind makes our Impiety the Cause of many Judgments and Afflictions lighting upon us? Let us instance only in the present Mortality among the Cattle. ‡ *Behold*, says Moses to Pharaoh, *the Hand of the Lord is upon thy Cattle, which is in the Field*. And, if Pharaoh's Obstinacy and Rebellion were instrumental in bringing the Judgments of Heaven upon him, have we not Reason both to think and believe, that our Iniquity is the real Occasion of the same sad Calamity amongst us? Let us instance, again, in the dreadful Shocks of Earthquakes. From this

* Psalm xcvi. 9. † Psalm i. 1. § 1 Sam. ii. 30. ‡ Exodus ix. 3.

last Instance of God's Anger with us, may we not reasonably collect, that, since his Voice by the Plague upon the Cattle made no Impression upon us, he called to us from Heaven, the second Time, to warn us of our approaching Doom; and that, tho' all the Arrows of his Displeasure may not be intirely discharged, nor the Phials of his Wrath quite poured out upon us, yet such an Expostulation with us should certainly hasten us to our Duty, lest, the third Time, a worse and more fatal Thing should befall us? We must therefore reflect with ourselves, that * *with the Lord there is Mercy, and with our God is plenteous Redemption*, and that nothing but a speedy and visibly Reformation, of both Lives and Manners, amongst us can avert his wrathful Displeasure from being aimed at us. But, if we still persist in a profane Course of Life, we shall find, that, when the Measure of our Iniquity is filled up, and we are ripe for Destruction, then will God pronounce that irreversible Sentence from the Mouth of his Prophet Ezekiel: † *Thus shall mine Anger be accomplished, and I will cause my Fury to rest upon them; and I shall be comforted: and they shall know that I the Lord have spoken it in my Zeal, when I have accomplished my Fury upon them.* And here I cannot omit taking Notice of those seasonable Admonitions given by a pious and learned § Prelate, in the late Instance of the Earthquakes, to the People of that great and wealthy Metropolis; and that it was a still small Voice within, Conscience I mean, that whispered to him, ‡ *This is the Way, walk thou in it, do thou thy Master's Business gladly; and which, to his immortal Honour be it spoken, he faithfully transacted to the Quiet and Satisfaction of his own Mind, and, I hope, to the spiritual Advantage of those for whom they were intended.* But to return to what we were upon.

* Psalm cxxx. 7. † Ezekiel v. 13. § See the Bishop of London's Letter.
‡ Isaiah xxx. 21.

Licentiousness, God knows, appears daily in the Streets with its Head uncovered; sets up its Standard, in Opposition to Religion, in the most audacious Manner; and when Men are openly listed in the Service of Sin, when nothing but a general Corruption of Manners and Principles prevails, how ought the Magistrate to interpose his Authority! How speedily should he unsheath the *Sword* of Justice, * *which he beareth not in vain*, and deservedly execute *Wrath* upon such insolent Sons of Violence and Iniquity, that, by a timely and effectual Means, he may stem the Torrent of such a Pestilence, *such Overflowings of Ungodliness*, as justly *make us afraid*, and which, in a most shameful Manner, hath overwhelmed our Land, and spread itself through all Ranks and Degrees of People! Or, to speak more emphatically, how justly, on such an Emergency, may we apply that well-adapted Expression of holy *David's*, Let † *Phineas*, or the Magistrate, *stand up and execute Judgment*, that *so the Plague may be stayed*!—I have now done with the Heads, and so shall proceed to the Inferences:

1st Then, as the Magistrate, by what has been already offered, must use both Diligence and Courage in the Discharge of his Trust, it cannot be at all improper to draw this natural and plain Inference, that, as the Authority, by which he acts, is, next under God, derived from his Sovereign, he must be no less diligent than courageous in taking such Steps, as to make Examples of them who any Ways offer to disturb that Government under which we are perfectly happy, and enjoy all Rights and Privileges, as any *Briton* can really wish for or desire. The Spur, that should more particularly excite him to act in the best Manner he can for the Service of his Country in that

* Rom xiii. 4.

† Psalm cvi. 30.

Respect, is a just and true Sense, which he must have still fresh in his Memory, of the great and imminent Danger we were not long ago in, by the impious and daring Attempts of a rebellious *Banditti*, with a Design to overthrow us both in Church and State, and thereby introduce Popish Tyranny and Arbitrary Power: And I, and almost every one else, must, from an * Insurrection of which we have lately had a most shocking Instance, be inclined to think, that there are still remaining some Seeds of Faction and Discontent, which would gladly sow themselves to yield that Increase, and rise up to such Perfection, as once again to put on a full rebellious Face, if not timely prevented by the Magistrate's Care and Vigilance. As therefore our most gracious King, whom God grant long to fill the *British* Throne, is the great Strength and Bulwark of the Reformation, and as, under his Wings, we rest secure in the Enjoyment of our Religion and Liberties, it highly concerns the Magistrate, both for his and our Security, to keep that inspective Eye, as to see that none dares to incroach upon such valuable Privileges. I believe I cannot make this Matter clearer than by the following Simile. In any Soil, which is pestered with ill Weeds, the Husbandman uses all possible Care and Diligence to root them out, that the Crop arising may be large and beautiful. So, in any Government which is erected upon a peaceable Basis, and supported by wholesome Laws, every Magistrate, within the Circle of his Power, should, like the Husbandman, industriously strive to *search* and root out every Disturber of it, that they that are well-affected, and disposed to be good Subjects, may be out of the Reach of that Poison, which, Gods knows, would be most fatal in its Tendency. By such Diligence used, such Courage exerted, the Disaffected would retire to their Holes and Corners; one true and

* Wallfall, Staffordshire.

lawful Sovereign be firmly seated in the Hearts and Affections of his People ; and then he may be truly said, not only to rest secure on, but have * *his Throne established in Righteousness.*

But, 2dly, as I have endeavoured to point out the Magistrate's Duty in as true Colours, and with as much Exactness, as I am capable of, it no less concerns me to infer further, that the People, over which he rules, should entertain a great Esteem and Veneration for him ; and to which they are indispensably obliged, if they well consider that he is the Guardian of the publick Peace, and that every one, through his Influence, † *sits safe under his own Vine and Fig-Tree.* Besides, when they come to reflect that the divine Image is stamped in him, that even in Scripture he is dignified with the § *Title* of God, and that ‡ *the Powers that be are ordained of God*, that should certainly be deemed a most prevailing Motive to lead them on to such a Conduct and Demeanour, as to pay the greatest Regard and Deference imaginable to such as are in Authority ; and that they no Ways presume, either by Word or Deed, to transgress those Bounds of Decency and Behaviour to which they are limited, both by Scripture and Reason, and which cannot possibly be intrenched upon without offering the highest Indignity and Affront to the Almighty himself. Submission or Obedience to the *higher Powers*, with the Nature of it, is a Topick that has already sufficiently exercised many able and learned Pens ; and, as I cannot now suggest any Thing upon that Subject, but what has been before thoroughly handled and discussed, I must content myself with only observing, that, as *they || are the Ministers of God to us for Good*, as *Rulers are not a Terror to good*

* Prov. xxv. 5.

† Micah iv. 4.

§ Psalm lxxxii. 6.

‡ Rom. xiii. 1.

|| Rom. xiii. 3, 4.

*Works, but to the Evil, our most holy Religion particularly enjoins us this, to honour, and pray for, the * King as supreme, and decently to submit ourselves unto Governors, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well.*

To conclude. Since, then, the Magistrate is apparently our great Security, and under his Wings we take that Shelter, as to be protected from any Wrong or Oppression done us; and since it is his peculiar Province to make the publick Good his chief Aim and Design; in whatever Course he may take in the Administration of Justice, let us earnestly strive to order our Steps so regularly, and set that Guard to the *Door* of our *Lips*, that we both walk and persevere in *well-doing* only, and not let our Mouth utter any Thing that may give Offence either to God or the Powers that are set over us. To this End, let us *fear God, and honour the King*; let us study to appear good and dutiful Subjects to him; let us consider that a Change in Government would answer no other End, than to be the Means and Occasion of a total Subversion in both Church and State, and that whoever should inadvertently make that Attempt upon our most excellent Constitution, would, in the End, find great Reason to lament the ill Fruits and Consequences of such a rash Endeavour; let us again beseech the Clergy of this Land, that, in their several and respective Parishes, they would both teach and exhort the People committed to their Care, to † *pray for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty*; and, lastly, that every Magistrate, within the Extent of his Rule, may so conduct himself to God's Glory, the Service of Mankind, and the establishing his own Reputation, let us close all

* 1 Pet. ii. 13, 14, 17.

† 1 Tim. ii. 2.

with

with using that Language contained in the excellent Liturgy of our Church, and wishing that they may painfully, truly, and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of God's true Religion and Virtue amongst us.

To conclude, Since, then, the Majesty of God, and under his Wings we take that Shelter, as to be protected from any Wrong or Oppression done us; and since it is his peculiar Province to make the publick Good his chief Aim and Design; in whatever Court he may take in the Administration of Justice, let us earnestly strive to order our Steps to regularity, and let that Guard to the Door of our Court be both walls and pillars, and let our Mouth utter only such Words, and let our Mouth utter only such Words, as may give Offence either to God or the Powers that are set over us. To this End, let us fear God, and honour the King; let us study to appear good and faithful Subjects to him; let us consider that a Change in Government would answer no other End, than to be the Means and Occasion of a total Subversion in both Church and State, and that whoever should inadvertently make that Attempt upon our Constitution, would, in the End, and give us the ill Fruits and Consequences of such a Revolution; let us again beseech the Clergy of this, that in their several and respective Parishes, they both teach and exhort the People committed to their Care, to pray for King, and for all that are in Authority, and may lead a civil and peaceable Life in all Obedience, and loyalty; that every Magistrate, with the Service of Mankind, conduct himself to God, and the establishing his own Reputation, let us close all



